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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RÁJPUTÁNÁ,

Received up to 19th June 1894.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1894.	1894.	
	Monthly.					
1	Káyasth Samáchár ...	Allahabad ...	Awadh Bihári Lál, M.A.	For June ...	13th June ...	287 copies.
	Bi-monthly.					
2	Khurshaid-i-Nánpárá ...	Nánpára (Bahraich).	Maulvi Yahyá Ali ...	16th June ...	18th June ...	...
	Tri-monthly.					
3	Hámid-ul-Akhbár ...	Moradabad ...	Illáhi Bakhsh ...	13th June ...	15th June ...	225 copies.
4	Mufíd-i-Ám ...	Agra ...	Qádir Ali Khan ...	10th " ...	18th " ...	100 "
5	Násir-i-Hind ...	Do. ...	Muhammad Ali ...	" " ...	13th " ...	40 "
	Weekly.					
6	Agra Akhbár ...	Agra ...	Tajammul Husain ...	14th June ...	17th June ...	230 copies.
7	Akhbár-i-Álam ...	Meerut ...	Muqarrab Husain Khán.	12th " ...	14th " ...	65 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU—(continued).			1894.	1894.	
	Weekly.					
8	Akhbár-i-Islám	Agra ...	Abdul Majíd Khán...	15th June ...	16th June ...	526 copies.
9	Alwaqt	Gorakhpur ...	Muhammad Sa'íd ...	13th " ...	18th " ...	660 "
10	Anís-i-Hind	Meerut ...	Kishun Sarúp ...	16th " ...	17th " ...	625 "
11	Anjuman-i-Hind ...	Lucknow ...	Bishun Lál ...	9th " ...	13th " ...	128 "
12	Ásád	Ditto ...	Sajjád Husain ...	15th " ...	16th " ...	200 "
13	Colonel	Moradabad ...	Banwári Lál ...	16th " ...	18th " ...	400 "
14	Dabdaba-i-Qaisari ...	Bareilly ...	Thákur Prasád ...	9th " ...	13th " ...	250 "
15	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain	11th " ...	" " ...	446 "
16	Hindustání	Lucknow ...	Gangá Prasád Varmá	13th " ...	16th " ...	300 "
17	Jám-i-Jamshed	Moradabad ...	Jamshed Ali ...	3rd " ...	" " ...	250 "
18	Kárnámah	Lucknow ...	Muhammad Yáqúb...	10th " ...	14th " ...	275 "
19	Káyasth Conference Gazette...	Ditto ...	Dípnáráyan Varmá...	15th " ...	17th " ...	500 "
20	Mihr-i-Nímroz	Bijnor ...	Karím-ullah ...	14th " ...	15th " ...	435 "
21	Naiyar-i-Azam	Moradabad ...	Amjad Ali ...	11th " ...	16th " ...	300 "
22	Najm-ul-Hind	Saháranpur ...	Avatár Krishn ...	8th " ...	" " ...	275 "
23	Nasím-i-Hind	Fatehpur ...	Muhammad Nawáz Khán.	" " ...	17th " ...	117 "
24	Nizám-ul-Mulk	Moradabad ...	Fahím-ul-din ...	11th " ...	13th " ...	250 "
25	Núr-ul-Anwár	Cawnpore ...	Abdul Hamíd ...	26th May ...	16th " ...	163 "
26	Oudh Punch	Lucknow ...	Sajjád Husain ...	14th June ...	17th " ...	350 "
27	Rafi-ul-Akhbár	Benares ...	Ghulám Husain ...	11th " ...	14th " ...	400 "
28	Rohilkhand Punch ...	Moradabad ...	Jamshed Ali ...	3rd " ...	16th " ...	250 "
29	Sitára-i-Hind	Ditto ...	Banwári Lál ...	12th " ...	14th " ...	150 "
30	Tútí-i-Hind	Meerut ...	Sajjád Husain ...	8th " ...	" " ...	570 "
31	Vernacular Advertiser ...	Lucknow ...	Rámji Mal Bhárgav	14th " ...	16th " ...	...
32	Zamánah	Cawnpore ...	Muhammad Safdar Hasan.	" " ...	" " ...	...
	Daily.					
33	Oudh Akhbár	Lucknow ...	Shiva Prasád ...	13th to 19th June ...	13th to 19th June ...	503 copies (including 92 copies taken by Government).
	URDU-ENGLISH.					
	Bi-weekly.					
34	Aligarh Institute Gazette ...	Aligarh ...	Mumtáz-ul-din ...	12th & 15th June ...	13th & 16th June ...	441 copies (including 281 copies taken by Government).
	HINDI.					
	Monthly.					
35	Godharm Prakásh ...	Farukhabad ...	Mohan Lál ...	For May ...	16th June ...	440 copies.
36	Sarva Hitaishi	Moradabad ...	Pandit Rám Swarup Sharmá.	" " ...	" " ...	...
	Bi-monthly.					
37	Vigya Brindában ...	Brindaban (Muttra).	Pandit Nannhe Lal,	22nd Feb. & 9th & 23rd Mar. & 8th Apl.	18th June ...	250 copies.
	Weekly.					
38	Almora Akhbár	Almora ...	Sadá Nand ...	11th June ...	13th June ...	104 copies.
39	Bhárat Jíwan	Benares ...	Rám Krishna Varmá	" " ...	14th " ...	1,500 "
40	Khichri Samáchár ...	Mirzapur ...	Mádho Prasad ...	9th " ...	15th " ...	300 "
41	Nágri Nírad	Ditto ...	Káshi Prasád ...	7th " ...	" " ...	400 "
42	Prayág Samáchár ...	Allahabad ...	Jagan Náth Tiwári...	14th " ...	" " ...	500 "
43	Sajjan Kirti Sudhákar ...	Udaipur ...	Ashyá Chálak Dán...	11th " ...	16th " ...	65 "
	Daily.					
44	Hindustán	Kálákankar (Partábgarh).	Devi Dayál Shukla ...	12th to 17th June ...	13th to 18th June.	500 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU.			1894.	1894.	
	Weekly.					
45	Káshi Patriká	Benares ...	Lakshmi Shankar Misra, M.A.	15th June ...	16th June ...	450 copies (including 243 copies taken by Government).
	MARATHI.					
	Weekly.					
46	Subodh Sindhu	Khandwa ...	Lakshman Anant Prayági.	13th June ...	16th June ...	350 copies.
	MARATHI-ENGLISH.					
	Weekly.					
47	Nyáya Sudhá	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	11th June ...	14th June ...	375 copies.

I.—Political and Foreign.

The Musalmans and the National Congress.

1. An Ispahan Muhammadan, residing in India, writes to the *Azád* (Lucknow), of the 15th June, to say that he is at a loss to understand why the Musalmans, who were continually charging the British Government in India with oppression and other faults—note the observation which Maulvi Samiullah Knah has recently made on the existing relations between the rulers and the ruled in this country—should have all on a sudden changed front, and begun to make professions of warm loyalty and devotion to the British Government. All the Musalmans who had been crying down Sir Saiyad Ahmad Khan and his followers (in religious matters) a few years back, apparently made a common cause with him at the moment he set his face against the *Indian National Congress*. What is the reason of this sudden change of attitude on the part of the Musalmans? Did they now find no course open for them, but to play the role of hypocrites; or is the number of such men who have "taken the side of" Englishmen very limited; or are they lovers of justice and do really know that the Englishmen are just and conscientious rulers; or because being envious of the other (*i.e.*, Hindu) community and its opponents, they thought it worth their while to side with the English; or lastly was their action simply the result of their self-conceit, ignorance and religious prejudices? Mr. Beck in his speech at Aligarh pointed out that out of 14,987 natives who had obtained a University degree, only 564 men were the Musalmans. This shows that only this small number out of the 60 millions of Indian Musalmans can properly understand the aims and objects of the National Congress; while those under the banner of Sir Saiyad Ahmad Khan's opposition are utterly ignorant of the same. Under such circumstances if all these Musalmans (following the lead of Sir Saiyad Ahmad are convinced that the Muhammadan Government in India was really as bad as the Englishmen represent it to be, and that the latter are quite justified in extolling their own administration, then and then only they should certainly oppose the Congress and keeping aloof therefrom, be firmly loyal and attached to the Englishmen. If, on the other hand, they know that when India was governed by the Musalmans the rights of all sections of the community were respected, but that the Englishmen pay no regard to the rights and privileges of the people, and that though they are so loud in their professions of justice and righteousness they do not act up to them, they ought to cast in their lot with those who are claiming and demanding their rights from the British Government. Again, the writer regards it suspicious that Mr. Beck should lead the Musalmans in opposition to the Congress. Mr. Beck's speech was, on the whole, good, but his certain sentences betrayed that the Englishmen were terribly afraid of the Congress, and wanted to win over the Musalmans to their side—a dodge which the latter are too simple to understand. He told his Musalman audience that "the National Congress was aimed against the Englishmen and the cow-protection propaganda against themselves, and that as both they and the Englishmen were small minorities in India they should band together and make a common cause against the "common enemy." In this strain he roused the feelings of Musalmans (against the Hindus). The writer would simply repeat that if the Musalmans are quite contented and satisfied with the present form of administration and state of things, and do not consider themselves entitled to any rights and privileges, they had better keep quiet and remain neutral in the contest between the Congress and the British Government. The educated Indians have learnt from the Englishmen themselves what a *Government* ought to be, and they know it also, that the latter govern England in one way and India in another; and that the praises which they bestow on their present system of Indian administration are all false. Mr. Beck, too, knows what the British officers do in the Native states, especially Hyderabad; though his audience did not. Verily, if the Musalmans were educated like the Bengalis and other Hindus, they would never have opposed the Congress.

Azad. 15th June 1894.

Gwalior affairs.

2. A correspondent of the *Azád* (Lucknow), of the 15th June, writing from Gwalior, says that if a young chief, on coming of age, is animated by an inordinate desire for being invested with power, the Resident readily takes advantage of the occasion and extorts one concession or another from the darbar. In fact for some years past no prince has been installed

to the throne without paying a subsidy in one shape or another to Government. One chief has had to grant a loan, another to remit the loan granted during his minority, another to engage the services of a European Minister, and so forth. But if a chief is in no hurry for his investiture and there is amity among the State officers, the Resident finds it difficult to obtain a concession, and therefore endeavours to sow the seeds of discord among them in order to gain his own ends. Maharaja Sindhia is very anxious to obtain powers, and the Government of India owes a debt to the Gwalior State. But the President of the State Council, being rather niggardly, cannot be expected to remit the debt; and therefore the writer is afraid that the Resident might be induced to try the policy of instigating quarrels among the officers. The President, however, does not care at all for his appointment, and as soon as he finds the Resident adopting that policy, he will tender his resignation to save his reputation. The writer refers to different rumours regarding the impending changes in the administration on the installation of the Maharaja, and states in conclusion, that there is at present a large collection of young European ladies at Morar. It is earnestly to be hoped that the Maharaja will not fall in love with any of them.

Nawab of Rampur.

NAIYAR-I-AZAM, 11th June 1894.

3. A correspondent of the *Naiyar-i-Azam* (Moradabad), of the 11th June, says that as soon as the Nawab of Rampur heard of the Gurkha riots on his way from Naini Tal to Rampur, he at once ordered his Gurkha troops to be disarmed. Any other young chief would have been much concerned at the news, but he did not show any signs of anxiety. Again when His Highness received intelligence of the Gurkha lines having been set on fire by the Gurkhas on the 4th June at midnight, he at once left his bed, put on his military dress and proceeded to the lines in spite of the protest of the Vice-President. He was met at the gate of the city by the Superintendent of Police, who returned putting out the fire and bringing the offenders in custody; and was then induced to return to the palace. This proceeding reflects great credit on his courage and presence of mind. The writer also praises His Highness for the shrewdness and acuteness of intellect exhibited by him in hearing appeals from the judgments of subordinate courts.

Rampur affairs.

AZÁD, 15th June 1894.

4. The *Azád* (Lucknow), of the 15th June, says that much was expected from the young Nawab of Rampur on his accession to the throne, but that the public are getting disappointed in their hopes. Party-feeling and intrigue are already prevalent in the State. His Highness has as yet done nothing which might justify the slightest hope that he will devote his attention to the reform of abuses. The disorderly conduct of the troops on the parade ground in the presence of the Nawab has been followed by a serious riot in the Gurkha lines. These unfortunate incidents show that the troops do not fear their superior officers nor even the darbar. If the contagion spread to the other servants of the State, and also, to the people (which Heaven fordid), bad results would follow, and the Nawab would incur the displeasure of Government.

Riot in the Gurhka lines at Rampur.

DABDABA-I-SIKANDARI, 11th June 1894.

5. The *Dabdaba-i-Sikandari* (Rampur), of the 11th June, referring to the riot in the Gurkha lines at Rampur on the night of the 3rd idem, says that three Gurkhas were shot and seven wounded and that another who was at the bottom of the riot, committed suicide. Haji Muhammad Fatehyab Khan, the Captain of the State army, and Khan Bahadur Saiyid Ali Hasan Khan, the Revenue member, were at once on the spot and immediately quelled the disturbance with the help of the cavalry. Surbir Singh, the commandant of the Gurkha corps, whose house had been attacked and set on fire by the rioters, was rescued. The whole corps was disarmed and ten arrests made. Precautions were taken for the protection of the treasury and the fort. The following night some huts situated near the lines were set on fire by some Gurkhas who were arrested.

II.—General Administration.

Nagri Nirad. 7th June, 1894.

Cow-killing.

6. The *Nágri Nirad* (Mirzapur) of the 7th June, refers to the opinions expressed by Doctor Leitner, General A. W. E. Hutchins, the late Resident at Gwalior, the Behar Indigo Planters' Association and the Allahabad *Morning Post* against cow-killing, and observes that owing to the growth of ill-feeling between the Hindus and Musalmans, cow-slaughter has ceased to be the only cause of discord between them; any petty misunderstanding being now sufficient to lead to a riot. The mere blowing of the shell by the Hindus was made a pretext by the Musalmans for committing riots at Junagarh, Bombay and Amethi. Hence it will be seen that if the present tension continues, quarrels will occur almost every day. The hostile attitude assumed by the Musalmans towards the Hindus is to be regretted. There was nothing offensive to the Muhammadan religion in the orders issued by the Bengal Government in the matter of the slaughter of cattle, but still the Musalmans of Bengal and Behar raised a loud clamour against them. The Musalman religion does not enjoin the sacrifice of a cow on the day of Bakr Id; while the religion of the Hindus enjoins upon them the protection of kine even at the expense of their own lives, and cattle are absolutely necessary for agricultural purposes. Under these circumstances the Musalmans should refrain from cow-killing, and thus put an end to all religious disputes which are equally injurious to both classes of the community.

Najm-ul-Hind. 8th June 1894.

Suggested stoppage of kine-killing in India.

7. A Panjab correspondent of the *Najm-ul-Hind* (Saharanpur), of the 8th June, received on the 16th idem, observes that the question of kine-killing has become such a burning topic of the day, and gained such prominence in the press and the official papers, not because of the religious prejudices of the Hindus and Musalmans, but because of the policy the Government has thought expedient to pursue in respect thereof. Let the Government authoritatively stop cow-killing in India to-day, and the Hindus and Musalmans will at once become united as "sugar and milk." But the Government plays a different role altogether; the mutiny of 1857 is revenged upon the descendants of the mutineers. To allow the slaughtering of cows at various places (in a town) is to sow the very seeds of dissension between the Hindus and Musalmans. No doubt the Muhammadan religion permits the sacrificing of cows, but it at the same time enjoins upon Muhammadans to refrain from an act which is likely to cause a disturbance. The writer speaks out plainly that "never, never" do the Musalmans have a liking for beef. The respectable, the rich and even the well-to-do common people among the Musalmans hate beef as much as the Hindus themselves. It is only the low, indigent Musalmans that eat beef, though they, too, speak disparagingly of it. Again, the use of beef is a prolific source of dire diseases. Ever since it has become a common article of food in India, cholera, itch, influenza &c., &c., do never abate there (but are always virulent). In the Turkish Empire which is the home of Islam, cow-slaughter is authoritatively forbidden. In Afghanistan people eat mutton, and in Africa the flesh of camels. Can anybody dare say that beef is eaten in any Muhammadan kingdom but India? In Christian kingdoms, of course, it seems difficult for the people to do without beef. Just behold the Rawal Pindi cantonment where alone 500 head of cattle are slaughtered every month for filling the bellies of the British soldiers stationed there. What an enormous quantity indeed! The writer in conclusion earnestly calls upon Lord Elgin to give his best attention to the question of stopping cow-slaughter in this country, and thereby save the poor Indian people from a constant source of trouble and anxiety.

Mihr-i-Nimroz. 7th June 1894.

Maulvi Sami-ullah Khan's article on cow-killing.

8. Maulvi Sami-ullah Khan's vernacular article on cow-sacrifice by Musalmans, published in the *Allahabad Review* for April, has been reprinted in a pamphlet form by Hafiz Muhammad Shams-ud-din, a Supervisor in the Irrigation Department at Rampur and circulated as a supplement to the *Mihr-i-Nimroz* (Bijnor), of the 7th June.

9. The *Godharm Prakásh* (Farukhabad), for May, states that the cow-protection movement which aims at improving the breed of cattle and protecting old and sickly kine has the best interests of the country at heart, inasmuch as agriculture, trade and even the public peace considerably depend on the preservation of the bovine species. Agricultural operations being entirely carried on with the aid of bullocks in this country, agriculture has fearfully suffered from the scarcity of cattle caused by the wholesale slaughter of kine for food. Bullocks are also required for conveying goods from the interior of the country to railway-stations. Again it has been admitted on all hands that the increase in religious disputes is due to the increase in cow-killing. Under these circumstances the reluctance of Government to stop the slaughter of kine is not quite intelligible. If it consulted the Musalmans themselves in the matter, at least 50 per cent. of them would express themselves in favour of the protection of cattle. Both the Hindus and Musalmans are equally suffering from the scarcity of the bovine species.

Need for the protection of kine.

GODHARM PRAKÁSH, May 1894.

10. The *Oudh Punch* (Lucknow), of the 14th June, contains a picture in which a stout English lady is represented as sitting in a chair with a clamorous child marked "the kine-killing question" on her knees, and endeavouring to administer him something from a dish, marked "Adminstration," with a spoon which he seizes with a hand refusing to take the same. An Indian woman called "India" standing by says:—Please see that you do not give the child any such medicine as may make him cry the more.

The cow-killing question and the Government.

OUDH PUNCH, 14th June 1894.

11. The *Ázád* (Lucknow), of the 15th June, says that it is a mere waste of time and energy to blame the Hindus, the Musalmans or the Government officers for religious riots, as is done by many people. The Government of India is not a votary of the Hindu or the Muhammadan religion and is bound to pursue a policy of religious tolerance. It is vain to think that the day will ever come when the Hindu and Musalman communities will be entirely free from bigotry and will live in peace and amity. The Government officers are men and not angels or gods. They cannot possibly control the thoughts and feelings of the people, but can only prevent them from flying at each other's throats. Religious riots involve loss and suffering to the people themselves and not to the officers. It is the duty of men of light and leading to promote good feeling between the two communities; the bringing of charges and countercharges by them against each other or the Government officers being worse than useless. (The *Túti-i-Hind*, Meerut, of the 8th June, referring to the policy of the Government of India in the matter of cow-killing as declared by Lord Lansdowne in his Agra speech, tells the Hindus that a discontinuance of cow-killing is out of the question, and that they are not consequently justified in unnecessarily interfering with Musalmans. On the other hand, the editor advises the Musalmans not to sacrifice cattle in a manner disagreeable to their Hindu neighbours and to avoid disputes. Government should pursue a conciliatory policy acceptable to both the communities).

Religious disputes.

ÁZÁD, 15th June 1894.

12. The *Godharm Prakásh* (Farukhabad), for May, referring to the causes to which the Government of India attributes the frequent outbreaks of religious riots in its despatch to the Secretary of State, observes that there are hundreds of districts where the so-called causes exist; but which enjoy a perfect immunity from religious strife. Nagpur is an instance in point. The Hindus of that town have made considerable progress in education, many newspapers are published there, the cow-protection agitation is vigorously carried on, and the town is connected with the railway system; but there is no discord between the Hindus and Musalmans there. Even if the causes in question be accepted, is the Government of India prepared to abolish railways, post offices and telegraphs, and to interfere with the religion of the people? The true causes of strife lie in the slaughter of kine in an offensive manner and in the reckless proceedings of the officers. Although the Hindus revere kine in the highest degree, they have never attacked slaughter-houses to rescue cattle. Disputes arise only when kine are killed before their eyes and under the

Report of the Government of India to the Secretary of State on the causes of religious disputes.

GODHARM PRAKÁSH, May 1894.

walls of their dwelling houses or temples. (The *Nágri Nírad*, Mirzapur, of the 7th June, adverting to the causes of the religious riots as given in the report of the Government of India, observes that the readers can judge for themselves how far the Government has succeeded in finding out the true causes. The editor will not make further comments; but will simply draw the attention of the readers to the opinion expressed by Mr. Reynolds, C. S. I., the late member of the Bengal Board of Revenue, about the report. After making some quotations from his opinion as published in *India*, the editor concludes by saying:—Let by-gones be by-gones. We entreat our just and liberal-minded Government to take effectual steps with a view to protecting the rights of both the communities and maintaining the public peace in future.)

NAGRI NIRAD. 7th June 1894.

Bakr Íd at Bareilly.

13. The *Nágri Nírad* (Mirzapur), of the 7th June, is greatly surprised to learn that kine were allowed to be killed at 25 places last year at Bareilly, but that the number of such places has been increased to 29 this year. Is this one of the precautions taken to maintain peace?

ALWAQT. 13th June 1894.

Speech made at a meeting of the Anjuman-i-Ittihád at Gorakhpur, on the restoration of good feeling between the Hindus and Musalmans.

14. *Alwaqt* (Gorakhpur), of the 13th June, states that the Anjuman-i-Ittihád at Gorakhpur held a meeting on the 11th idem in the after-noon. Maulvi Muhammad Mujibullah, pleader and Vice-chairman of the Municipal Board made a nice speech on the subject of restoration of good feeling between the Hindus and Musalmans. The Anjuman has had the speech printed and circulated. There is no apprehension of a riot at Gorakhpur on the occasion of the I'd, but the authorities have acted wisely in sending for the troops.

HINDUSTÁN. 13th June 1894.

Tree-marking in Kalakankar, Partábgarh district.

15. The *Hindustán* (Kalakankar), of the 13th June, adverting to the daubing of trees with mud at Kunda, and in the forests of Kalakankar, observes that many men of the old school are inclined to regard the marks on the trees as the work of superhuman agency. If such be the case, why have no trees inside the town been smeared? The *Hindustán* thinks that the secret enemies to the public peace are authors of the marks; but is at a loss to understand what effect the phenomenon is intended to produce on the minds of the people.

NASÍM-I-HIND. 8th June 1894.

Tree-smearing in Fatehpur.

16. The *Nasím-i-Hind* (Fatehpur), of the 8th June, received on the 17th idem, says that some trees have been found smeared with mud-daubs in the district of Fatehpur also, but that the editor does not think they augur any trouble. All that the Government need endeavour to do is to shape its policy in such a way that no community might "be able to call itself *injured*."

ZAMANAH 14th June 1894.

Arrest of a Sadhu found marking trees at Cawnpore.

17. The *Zamánah* (Cawnpore), of the 4th June, states that on the 4th idem, Munshi Aziz-ul-Hak, who is in charge of the police-station at Colonelganj, Cawnpore, saw two men marking trees on the grand trunk road to Delhi at night and succeeded in arresting one of them. He had mud mixed with hair in a hollowed gourd, a cow's tail and a pair of scissors. The man, who is a Bengali Kayasth, and whose name is Haripad Neogi *alias* Lachman Das Sadhu, is a disciple of Charan Das Sadhu who lives in Etah. According to Lachman Das, Charan Das has over 2,000 disciples who reside at Etah, Kasganj, Midnapur, Ahmadabad and other places where he has temples. The prisoner said that trees were smeared with mud by him in accordance with the orders of his *guru* (spiritual preceptor or guide) who did not explain to him the aims and objects of the operation. Charan Das, too, has been arrested and taken to Cawnpore on the 9th idem, but he has not yet made his statement. Munshi Aziz-ul-Hak is entitled to great praise for the arrest of Lachman Das.

18. The *Bhárat Jiwan* (Benares), of the 11th June, states that it would appear that the Local Government has ordered the District Magistrates to appoint one or two headmen in each village, who should find out and report all offences secretly committed in their village, to the authorities. Will the headmen receive any remuneration from Government for this work? A proper performance of the duties imposed on them will take up a great deal of their time every day and prevent them from attending to their own affairs.

Appointment of village headmen to report offences.

BHÁRAT-JIWAN. 11th June 1894.

19. The *Bhárat Jiwan* (Benares), of the 11th June, states that a European connected with the Telegraph office at Agra laid violent hands on a carriage-driver. The doctor who held a *post mortem* examination said that the death of the deceased was due to disease and not to any injuries inflicted by the accused who was therefore let off. In mixed cases the European murderers are always discharged on one pretext or another. According to the Hindu law a Brahman murderer is exempt from capital punishment. Similarly, the Government of India had better declare that it is no offence for a European to kill a nigger and be done with it. In that case the judges, the doctors and others would be saved a great deal of unnecessary trouble.

Discharge of a European official of the Agra Telegraph office accused of causing the death of a carriage-driver.

BHÁRAT JIWAN. 11th June 1894.

20. The *Hindustáni* (Lucknow), of the 13th June, states that Mr. Blennerhassett who has been notorious for his "wildness of temper," is at present the District and Sessions Judge of Allahabad. There, too, he issued an order, as he had been doing in Oudh, that nobody should be permitted to drive his carriage within the premises of his Court, directing the Nazir to see his order carried out. One Mr. O'Conor, a Barrister-at-Law, drove his carriage through the premises. A Court peon ran up to him and forbade him. Thereupon Mr. O'Conor struck him with his whip. The peon has now lodged a criminal suit against Mr. O'Conor, and the latter has asked the District Judge to be summoned as one of his witnesses. Wherever Mr. Blennerhassett has been, he has invariably created for himself some "occupation" or other of a similar nature.

Alleged order of Mr. Blennerhassett, District and Sessions Judge of Allahabad for bidding people to drive carriages within the premises of his court.

HINDUSTÁNÍ. 13th June 1894.

21. The *Akhbár-i-Álam* (Meerut), of the 12th June, referring to the sentences passed by the Court Martial at Agra on certain men of the 17th Bengal Infantry who were guilty of insubordination, praises the Commander-in-Chief for taking a lenient view of their offence and reducing the sentences.

Reduction by the Commander-in-Chief of the sentences passed on certain men of the 17th Bengal Infantry at Agra.

AKHBÁR-I-ÁLAM. 12th June 1894.

22. The *Nyáya Sudhá* (Nagpur), of the 11th June, states that Mr. T. C. Fenton, Officiating District Superintendent of Police, Bhandara, has suddenly abandoned his appointment, and that it is not known where he has gone. He was a son to Colonel F. F. Fenton, who was for some years the Deputy Commissioner of Nagpur, and subsequently the Commissioner of Raipur, and entered the Government service in October 1887. He lived beyond his means and his sudden departure is probably due to his having incurred the displeasure of his superior officers on account of his financial difficulties. The editor denounces the practice of recruiting the police and other departments from young and half-educated sons and nephews of retired European officers, and observes that it will be a happy day for this country when Government sees its way to appointing competent natives to such posts.

Sudden departure of Mr. Fenton, Officiating District Superintendent of Police, Bhandara.

NYAYA-SUDHA. 11th June 1894.

23. The *Hindustáni* (Lucknow), of the 13th June, complains that great severities are practised on the poor people of Benares in collecting octroi from them. Prosecutions are frequently instituted against poor men, and fines as heavy as eight annas are inflicted on them for evading to pay 2 pice as octroi; while those who have got no money with them are detained in the Honorary Magistrate's Court. In the whole North-Western Provinces,

Frequent prosecutions of poor people in Benares on the charge of evading payment of octroi.

HINDUSTÁNÍ. 13th June 1894.

no other Municipality realizes as large a sum from fines for smuggling as the Benares one. The frequent prosecutions of the poor men and imposition of heavy fines on them have caused much indignation and dissatisfaction among the people in Benares.

AKHBAR-I-ÁLAM. 12th June 1894.

Water-Works at Dehli and Agra.

24. The *Akhbár-i-Alam* (Meerut), of the 12th June, states that at Dehli and Agra where there was a great scarcity of drinking water the water-supply schemes have supplied a real want and have proved a boon to the people. But it is to be regretted that the water-supplies at those places have proved inadequate, and men have to obtain water from wells at a high price, and that the wells now do not yield good water owing to long disuse. This is really a very unsatisfactory state of things which causes anxiety to those towns where the construction of Water-Works is contemplated.

DABDABA-I-QAISARI. 9th June 1894.

Empress' Birth-day at Bareilly.

25. The *Dabdaba-i-Qaisari* (Bareilly), of the 9th June, refers to the public meeting held at Bareilly in honor of the Empress' Birth-day under the presidency of the Collector, to whom addresses were presented on the occasion. Refreshments were provided and there was also a display of fire-works.

BHARAT JIWAN. 11th June 1894.

Rejection of Mr. Paul's resolution.

26. The *Bhárat Jiwan* (Benares), of the 11th June, states that natives, relying on Her Majesty's proclamation of 1858, aspire to an equality with Englishmen, but that they labour under a mistake. There can be no equality between the rulers and the ruled; the rejection of Mr. Paul's resolution by the Secretary of State being a recent proof of the invidious distinction made between the two communities by Government. Natives will feel much aggrieved at the rejection of the resolution; but they should console themselves with the thought that they are an unlucky and subject people.

III.—EDUCATION.

HINDUSTAN. 12th and 13th June 1894.

Provincial School Text-Book Committee.

22. The *Hindustán* (Kalakankar), of the 12th and 13th June, giving the substance of the resolution of the Local Government regarding the appointment of the Provincial Text Book Committee, highly approves of the resolution and hopes that it will put a stop to all complaints in respect of the selection and sale of school text-books. Moreover, it will not only be beneficial to students and authors, but also to the owners of good printing presses, where the committee will get text-books printed

ANIS-I-HIND. 16th June 1894.

Questions in Mathematics set at the Anglo-Vernacular Middle Class Examination.

28. A correspondent of the *Anis-i-Hind*, (Meerut), of the 16th June, complains that the questions set in Mathematics at the Anglo-Vernacular Middle Class Examination were very difficult, and urges that the examiners should be rather liberal in giving marks; otherwise a large proportion of the candidates will fail.

IV.—LOCAL AND MISCELLANEOUS.

VERNACULAR ADVERTISER, 16th June 1894.

A rumour regarding the appearance of small-pox in mill-stones at Lucknow.

29. The *Vernacular Advertiser* (Lucknow), of the 14th June, states that a rumour is current at Lucknow that small-pox has broken out in *mill-stones*. Such rumours are given currency to by female corn-grinders and other low class women. The idea of some of them is that as vaccination now prevents children from getting small-pox but as the goddess presiding over the disease must manifest herself somewhere, the mill stones have begun to get small-pox.

30. The *Dabdaba-i-Qaisari* (Bareilly), of the 9th June, states that the Chairman of the Bareilly Municipal Board has expressed his opinion that all the thatched roofs in the town should be replaced by tiles with a view to check fires. He has also raised Rs 1,200 from public subscription to assist the poor in rebuilding their houses; Rs. 100 being contributed by himself. The donation shows his genuine sympathy with the people. His proposal is undoubtedly a good one, but will press hard on the poorer classes. Moreover, tiles cannot be at once forthcoming in sufficient quantities; nor can the amount raised from subscription be adequate for the relief of the sufferers, as thousands of houses have been destroyed by fire this year. An inquiry had better be made into the condition of the men whose houses have been burnt, and then the well-to-do men among them may be ordered to put tiled roofs on their houses; and the rest allowed to cover their houses with thatched roofs on the fall of a pretty good shower of rain.

Proposal to replace thatched roofs by tiles to check fires at Bareilly.

DABDABA-I-QAISARI, 9th June 1894.

31. *Alwaqt* (Gorakhpur), of the 13th June, states on the authority of a traveller that there is no privy in the mud Sarai at Jaunpur, and that the travellers staying there are consequently much in convenienced. Perhaps the Municipal latrine is a long way off from the Sarai; the Municipal Board ought to see to the matter.

Alleged need of a privy in the mud Sarai at Jaunpur.

ALWAQT, 13th June 1894.

32. The *Hindustán* (Kalakankar), of the 13th June, publishes a communication from the Secretary to the Nágri Pracharni Sabha of Benares giving the proceedings of the meeting of the Sabha held on the 4th idem. The Sabha resolved to raise Rs. 50 a year by subscription for the offer of prizes for the best specimens of Hindi hand-writing; prizes being granted by the Allahabad University (*sic*) only for the best specimens of English and Urdu penmanship. In another resolution the members of the Sabha were asked to enrich Hindu literature by writing different kinds of works. The Sabha also resolved to watch the tone of Hindi newspapers and forwarded a letter to the proprietor of the *Bhárat Mittra* newspaper of Calcutta, taking exception to an obscene article published in the issue of 31st May.

Nágri Pracharni Sabha, Benares.

HINDUSTAN, 13th June 1894.

33. A correspondent of the *Tuti-i-Hind* (Meerut), of the 8th June, regrets to say that on the 26th May a fire broke out at Bilgram and burnt many nice buildings worth lakhs of rupees, including the celebrated library of the late Maulvi Ali Hasan, which contained thousands of valuable volumes and for which the Maulvi was once offered 20 lakhs by one of the late kings of Oudh. Now the police investigation is causing much inconvenience to the people. The editor calls upon the natives of Bilgram who hold high posts in the service of Government and the Nizam to render relief to their poor neighbours whose houses have been destroyed.

Destruction of houses by a fire at Bilgram, Hardoi.

TUTI-I-HIND, 8th June 1894.

34. The *Almora Akhbár*, of the 11th June, expresses satisfaction that the inspection of the town by the new Commissioner has induced the Almora Municipal Board to pay more attention to conservancy, and impresses upon the Board the necessity for lighting the streets.

Need for lighting the streets at Almora.

ALMORA AKHBAR, 11th June 1894.

ALLAHABAD:
The 25th June 1894.

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Govt. Reporter on the Vernacular Press of Upper India.

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